THE

FEMALE ADVOCATE;

OR,

A Plea for the juſt Liberty of the Tender Sex, and particularly of Married Women.

BEING

REFLECTIONS

On a late Rude and Diſingenuous

DISCOURSE,

Delivered by

Mr. *JOHN SPRINT*, in a Sermon at a Wedding, *May* 11th, at *Sherburn* in *Dorſetſhire*, 1699.

By a Lady of Quality.

——Hanc etiam Mœcenas aſpice partem.

LONDON,

Printed for *Andrew Bell* at the Croſs-keys and Bible in *Cornhil*, near *Stocksmarket*. 1700.

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To the Honourable

The Lady *W—ley.*

Madam;

ALL the World will agree with me, when I tell You that 'tis not becauſe You have any occaſion of a Diſcourſe of this kind that I lay theſe Reflections at Your Ladyſhip's feet; but becauſe You are a perfect Example how little need there is of an unſociable Majeſty on the one hand, or a vile Submiſſion on the other, where Virtue and Goodneſs, Noble and Generous Souls, Tender and Sublime Affections are mutually contemplated and enjoy'd, and do for ever baniſh every Thought that might begin the leaſt uneaſineſs. For if the Beauties of Your Mind, and the perfect Agreeableneſs

of Your Humor, and the mighty Charms of Your Converſation are enough to melt the Heart of the moſt barbarous Man, and ſoften him into a Generous Tenderneſs; how great is the Happineſs of You both, when the noble Partner of Your Joys ſeems made for You, and has thoſe Great and Endearing Qualities which do ſufficiently juſtify the exalted Paſſion You have for Him, and the Opinion every one hath of Your Choice!

Madam,

May You thus go on, Live, Love and be Happy, till by juſt degrees You paſs through all the Joys of this Life to thoſe Above.

Your Ladiſhip's moſt

obliged and moſt

humble Servant,

Eugenia.

PREFACE

To the Female Sex.

Ladies;

IF *you inquire who I am, I ſhall only tell you in general, that I am one that never yet came within the Clutches of a* Husband; *and therefore what I write may be the more favourably interpreted as not coming from a Party concern'd. Nor really do I hope to make my Condition the eaſier if ever I reſign my ſelf into the Arms of one of the other Sex. No, I am very well ſatisfy'd that there are a great many* Brave Men, *whoſe Generous Principles make 'em ſcorn the Methods that very Reaſon condemns. Not that I can boaſt of any great Beauty, or a vaſt Fortune, two things*

(*especially the latter*) *which are able to make us Conquerors thro the World. But I have endeavour'd to furnish my self with something more valuable: I shall not brag that I understand a little* Greek *and* Latin (*Languages being only the effect of Confusion*) *having made some attempt to look into the more solid parts of Learning, and having adventur'd a little abroad into the World, and endeavour'd to understand Men and Manners. And having seen something of the* Italian *and* Spanish *Humors, I solemnly profess I never observ'd in* Italy, *nor* Spain *it self, a Slavery so abject as this Author would fain persuade us to.*

As for those of you that are already in the House of Bondage, and have found all the Charms of Innocence and good Humour, and the most exact Prudence ineffectual long to recommend you to the Smiles of your new Lords and Masters; I think indeed 'twill be very well if you can, as he advises you, bring down the very Desires *of your Hearts to their Will and Pleasure, and fancy your selves happy in the midst of all.*

And as for those of you that are happily married, your Life and Actions are a sufficient

cient Contradiction to this Gentleman; while you let the World see that you can please your Husbands without that extraordinary *way which he recommends in his Sermon, that was thought so unmanly and scandalous, that (as I am inform'd) Mr.* L—— *the Minister who is resident at* Sherborn, *look'd on himself as oblig'd to tell the World in the public News, that he was not the Author of that Discourse, lest, it being preach'd where he lives, they who knew not his Name might impute it to him.*

In a word, Ladies, *I would recommend to your Thoughts something that is great and noble,* viz. *to furnish your Minds with true Knowledg, that (as an Ingenious Lady tells us) you may know something more than a well-chosen* Petticoat, *or a fashionable* Commode. *Learning becomes us as well as the Men. Several of the* French *Ladies, and with us the late incomparable Mrs.* Baynard, *and the Lady that is Mr.* Norris's *Correspondent, and many more, are Witnesses of this. Hereby we shall be far enough from being charm'd with a great Estate, or mov'd with the flowing Nonsense and Romantic Bombast of every Foppish Beau; and shall learn*

learn (if we choose Companions for our Lives) to select the Great, the Generous, the Brave and Deserving Souls, Men who will as much hate to see us uneasy, as this Gentleman is afraid of coming under the Discipline of the Apron.

Yours,

Eugenia.

REFLECTIONS
ON
A late Rude and Diſingenuous
DISCOURSE, &c.

BEing preſented with the Book I am now going to conſider, by a Gentleman who I am ſure was very far in it from the deſign of the Author, I took the liberty to paſs a few Remarks on ſo ſingular and extraordinary a Piece; tho ſome think it beyond the bounds of *Female* Patience to peruſe it. But (like a jealous Husband) I was willing to know all againſt our ſelves, eſpecially that ſo celebrated an Author can produce. And indeed, when I had follow'd him to the end of the Chapter, I could not but wonder to find a Sex attack'd from the Pulpit with more confident Impudence than ever they were on the Stage, tho with far leſs Wit and Ingenuity.

When I had in as little Time as Patience turn'd over all thoſe bitter Leaves, tho I eaſily found his Deſign, yet for my heart I could never once find the ſtrength of the Arguments by which he endeavours to drive it; ſo that after all I think a reſolute and headſtrong *Yea* or *Nay* would have done as well altogether. Hereupon I laid aſide the Book as a moſt ſelf-confuting Piece, till I found that Miracles were not ceas'd, and that ſome People were ſo charm'd with it, that they thought it worth their while to teeze every poor Woman they met with it. Upon this I began to have ſome deſign of taking Arms, and alarming the whole *Power* of Females againſt him. But upon ſecond thoughts I reſolv'd to ſave 'em the trouble, and enter into a ſingle Combat with this great *Goliah*, this man of mighty Fame.

As humble thoughts as I have of my ſelf, I began to be afraid that he would think himſelf honour'd by an Antagoniſt, and conclude for certain that there muſt needs be ſome mighty Force in his Arguments if any Reſiſtance was made. But at laſt conſidering his haughty Temper, and knowing 'twas impoſſible he ſhould have greater thoughts of his laſt Piece than he has already; I began to lay aſide that fear, and only expected that he would fancy himſelf the

the Emperor of the Moon, and whoever writes againſt him to be one of the little ſnarling Animals that are angry at its Light and Glory. 'Tis not the firſt time a Woman has appear'd in Public, and 'twill be hard for any to accuſe us for taking up Weapons ſince they are only defenſive, and we are provok'd into the Field by ſo great and honourable a Champion. Beſides, the itch of being in Print which the Men have infected us with, and the Glory of having but lifted up a Pen againſt ſo great a Man, muſt needs be a ſufficient Excuſe beyond all Reply.

But you may eaſily imagin, notwithſtanding all theſe Thoughts and ſtrong Reſolutions, how I began to tremble when I came within ſight of the Enemy, and perceiv'd with what a Front he appear'd. Not *Don Quixot* was more ſcar'd at the firſt ſight of the Giant *Caraculiambro*. However the greater Danger, the greater Honour: So on I went with a mighty Courage till I came within reach of him, and began the Battel, which if it be not orderly and well pitch'd, 'tis owing to the motions of the Enemy, whom I muſt follow up hill and down hill till he comes to the ſame place again.

To begin therfore with his *forlorn Hope*; he tells the World in his Preface that we may eaſily ſee cauſe enough to believe 'twas

deſign'd for the Pulpit, not for the Preſs. No, certainly, he meant no ſuch thing at all as to affront the Ladies in public: and indeed he muſt be poſſeſt of very ſtrange Thoughts, and exceding vain in his Imagination, that could hope to do the leaſt good by ſuch a Diſcourſe from the Pulpit, and yet much *vainer* to hope it from the Preſs. And yet that very Reaſon which ſhould have deter'd him for ever from the leaſt thought of preaching, at this rate is made an excuſe why he ſhould print it. It hath, he ſays, *ſo fallen out* (and that one half blind might have ſeen before-hand) *that the Doctrine therein contain'd is unhappily repreſented to the World by ſome ill-natur'd Females.* Now, by the way, this is a very pleaſant Invention for any well-diſpos'd Perſon to get into the World by: 'Tis but to utter ſome Doctrine or other that a Man may be ſure before-hand will be juſtly ſpoken againſt; and becauſe 'tis unhappily repreſented by ſome ill-natur'd People, away to *W. B——y*'s of *Briſtol* with it, or any other Printer that has no other Buſineſs but Mountebanks Bills, Wedding-Sermons, and Ballads, with ſuch other honourable things; and ſo immediately ſet up for an Author, and expect that every one ſhould complement him on the occaſion. Ay, and this is a moſt clever

excuſe

excuſe too for a ſecond and third Edition with Additions, *&c.* So that if this Reverend Gentleman ſhould have the Mortification to find at *Chriſtmas* that ſome *ill-natur'd Females* had been ſo ſpiteful and profane as to have put his excellent Diſcourſe at the bottom of minc'd Pies; he may hereupon tell the World, that they have found out a wicked way to obſcure the Glory of ſo dread an Author; and therefore for this and many other reaſons him thereunto moving, he reſolves to reprint it, and 'tis no hard matter to propheſy with what Succeſs. But that it may not be thought that I ſuppoſe the Author has not purchas'd that Reputation which he deſerves, and which he ſeems to be ſo very apprehenſive of, when he talks ſo prophetically of purchaſing the *Character of a dull Blockhead*, I think it will without much diſpute be granted that his words were ominous; only this I muſt add, that Dulneſs and Malice are commonly very near Companions, and help out one another at a dead lift: And yet he hopes he ſays (good Gentleman!) that he ſhall avoid the imputation of Impudence, yes, tho it be by one of the groſſeſt Inſtances of it that a Perſon of his Character is capable of. As a proof of which in the next words, he makes Pro-

clamation, *Be it known unto all Men that I have not met with one Woman among all my Accusers, whose Husband is able to give her the Character of a dutiful and obedient Wife.* And this also is a most infallible way of defending any thing in the World. Just so, when the Doctrine of Passive Obedience and Non-resistance was cry'd up and down with a mighty Confidence, 'twas but to say that all that spoke against this Doctrine were disloyal and rebellious, and the business was compleatly done and ended, and needed no further Confirmation. So, because the Ladies can't bear so harsh and imperious a Doctrine as his is, therfore it shall be a Justification of his Doctrine that they cannot, and prov'd to be reasonable because 'tis intolerable. Strong Thoughts! a mighty Argument! especially if we consider that the Husbands he speaks of, 'tis likely, measure the Duties of their Wives by the boundless Limits which this Gentleman has laid out for them; and if so, no wonder if they are not able to give them the Character of dutiful and obedient Wives. Then he tells us that *good Wives are not offended with his Discourse*; now by *good Wives* he certainly means such as he describes, and then no wonder they say not much against him, since a word

againſt his Doctrine is enough to purchaſe them a very rough and unwelcome Salutation from their *Lords* and *Maſters*. But I believe it would be no hard task to make a Catalogue of very good Wives who have cenſur'd him as an Inſtrument of Oppreſſion and Tyranny to others, tho they themſelves are not under it. However he is in a good humour for once, and tells us he'll promiſe to ſay as much to the Men (I'll forgive him if he does) *when this Diſcourſe* of his has *reform'd imperious Wives*. Now this is a moſt dexterous turn, and has very much in it; and ſuppoſing his Notions to be ever ſo juſt and reaſonable, yet hereby he'll excuſe himſelf from ever publiſhing any thing for the inſtruction of *Mankind* how to behave themſelves towards us, for doubtleſs there are and will be ſtill ſome imprudent and unreaſonable Creatures on both ſides. Now as he makes this a Reaſon why he will not ſpeak to the Men, ſo if he had begun with them, he might have made it a Reaſon why he would never have vouchſafed to dictate to the Women. In the Concluſion of his Preface he begins a Triumph, tho it may not ſeem a very proper place for it, eſpecially conſidering the Foundation on which he grounds it. He finds, he ſays, *upon the whole that 'tis Wo-*

mens Guilt that puts 'em to ſo much Pain which they feel in their Conſciences, for which he knows no better an Antidote (you muſt know he has an inſight into Phyſic) *than a ſpeedy Repentance and Reformation:* very well, but I wonder how he came to know that the Women feel ſuch Pain in their Conſciences, for I ſuppoſe very few will make him their Father-Confeſſor. This Gentleman has a moſt abſolute way to diſcipline his Conſort; if ſhe ever is uneaſy at any of his Impoſitions, 'tis but for him to tell her, this is a Pain in her Conſcience, and then the ſpiritual *Antidote* is whatever he ſhall command her to repent of or reform. But the Concluſion is bolder than all; he is not contented to make them bear the Croſs, and ſuffer Perſecution in this Life, but he tells them, theſe things ſhall *purſue them to Judgment.* But under favour, he muſt firſt of all perſwade us that what he ſays is *Jure Divino*, before he can fright any of us with a Purgatory hereafter, for not being willing to endure a Hell upon Earth while we are here.

I ſhall make but one Remark more on his Preface, and the ſtrength of the Arguments he makes uſe of. As to his Sermon, he has this to ſay for it, that 'twas not deſign'd for the Preſs; ſo that 'tis to

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be expected that the Preface, which certainly was design'd for it, should be much more strong and labour'd than his careless Discourse, which he deliver'd from the Pulpit. I have consider'd it, I think, with abundance of Patience and Fairness; so that we may judg by the strength of the Arguments in the one what we are to expect in the other, which he has attempted to force from these words,

1 Cor. vii. 34.

But she that is married, careth for the things of the World, how she may please her Husband,

This the Author makes the bottom of his Harangue; and to give us a taste of his Learning, he tells us (*p.* 1.) the original meaning of the hard and obscure word [*careth*] and by a most deep and doughty Criticism neatly contrives his Doctrine, which he makes so very much haste to be at, that he seems to leap quite over the Connexion between the Text and the Argument. The Criticism is this, that the word [*careth*] (take notice Ladies) *signifies more than ordinary Care, and implies a dividing of the Mind into divers thoughts, casting*

casting this way, and that way, and every way, how to give best Content: that is to say, Fetch and bring, Go, and she goeth, Come, and she cometh; To the Right, to the Left, as you were, and so on. Now to use a hard word, this is a most *Etymological* Argument, and worthy of Consideration. Thus some Divines tell us the word signifies a dividing, distracting Care; whence at this way of arguing, we might be told that Marriage was a divided distracted Condition, &c. which would not be a Doctrine calculated to increase the number of this Gentleman's Female Proselytes. I could by the same method prove a Doctrine not very pleasing to him: for in the words before, *ver.* 33. *He that is married careth for the things of the World, how he may please his Wife*; the original word is the very * same: therefore I say that a Man ought to *divide his Mind, to cast this way, and that way, and every way*, how to please and content his Wife, since he tells us this is the true and proper signification of the word, and if it be not, 'tis his own fault. But however, he thinks this one Criticism so great a thing, and has so much in't, that he tells us he can meet with no other verbal Difficulties.

* μεριμνᾷ.

[*Careth*

[*Careth for the things of the World, how she may please her Husband*] intimating, according to our Reverend Author's way of arguing, that without the things of the World, a Husband will not be pleas'd. But it seems he was resolv'd that this Point should most clearly spring from his Text,

It is a Duty incumbent on all married Women, to be extraordinary careful to content and please their Husbands. And if they are all such as this Gentleman, how can they choose! From this Doctrine he says he'll *faithfully represent the Woman's Duty*, and a very faithful Representer he is: and by the way, may not this be the reason, why the celebrated Author of the *Irish Scuffle* gives him the renowned name of *Fido* in that unparallel'd Book?

Our Author finding that 'twould be look'd upon as a very rude and barbarous thing to treat the weak and defenceless Sex with such a Discourse as he had prepar'd for 'em, without saying any thing almost to the other side, and how little it would become the Honour of a Gentleman, the Gravity of a Minister, or the Charity of a Christian to aggravate the Faults of some and impute them to the Sex, and say every thing imaginable to exasperate the *Government* (for so let the Husbands be call'd)

call'd) againſt them, and never once touch the notorious and viſible Faults and Barbarities of a great many *He-Brutes*; he doubtleſs foreſaw this, and therefore before he advanc'd his precious Matter, he thought it neceſſary to anſwer an Objection, which he brings in the Women making, and offers at ſome Reaſons why he thought it not all convenient for his purpoſe (as to be ſure it was not) to rip up his own and other Mens Faults, and ſo condemn himſelf out of his own mouth.

The firſt Reaſon he gives for the leaving out the Maſculine part of his Sermon, is *becauſe the Woman's Duty is harder and more difficult than that of the Man.* But I always thought that it was ſometimes as difficult for Governors to carry themſelves well as for the Governed, and that in ſome Tempers to avoid Tyranny and unreaſonable Commands was as great a Virtue as a vile Submiſſion in a Woman; and therefore I think that Reaſon vaniſhes. However I ſhall take notice by the way, that the Subjection which he thinks belongs to a Woman is a *very hard and difficult thing*, and therefore the Women are the more excuſable if they are not always ſo very much under the Hatches, ſince he owns they are but of very weak Abilities to learn. *You Women*, ſays

ſays he, *will acknowledg that Men can learn to command and rule faſt enough.* Inſolent Man! To preach us gravely into Slavery and Chains, and then deride and banter us, as the *Babylonians* did the Captive *Jews* when they had 'em faſt in their power. And not contented with this, he makes the Word of God come in for a ſhare, while he is inſulting over us: *Women*, ſays he, *have need of Line upon Line, Precept upon Precept, here a little and there a little, and all little enough to make them perfect in their Leſſon.* Now here is for certain a touch of Antiquity, and ſome of the true *Veteran Jingle* in *little* and *little* and *little enough.*

The ſecond Reaſon he brings, is, *Becauſe Women are of weaker Capacities to learn than Men.* P. 5. This is exceeding pleaſant indeed; I ſuppoſe, if Men were to learn the ſame Leſſon, their Capacities would be as weak. This brings to my mind the Story of the General, who when he had condemn'd the Soldiers of a conquer'd Gariſon to leap down from a vaſt high Tower, one of them going to leap after his dead Companions made three or four Recoils; and being threaten'd with a more cruel Death by the General, reply'd, I'll give you twice as many times to do it.

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The Application is eaſy. According to this rule, what ſtrange Inferences do naturally follow. Suppoſe a Maſter and his Servants, a Lawyer and his Clients, a Phyſician and his Patients; 'tis you'll ſay the duty of theſe Servants, Clients, and Patients to be govern'd and ſubmit: But a Servant may be abus'd by his Maſter, a Client cheated and impoveriſh'd by his Lawyer, and the Patient genteely diſpatch'd by his Doctor. Now certainly any Man would be of a *weak Capacity* to endure theſe things, and therefore the Duties of Servants, Clients, and Patients muſt be always rung in their Ears, and the Duties of Maſters, Lawyers, and Phyſicians, never. Who ſees not the mighty force, and feels not the cloſe girds of ſo ſinewy an Argument?

His third Reaſon is, *becauſe according to the Obſervation that he has made, moſt of the Diſtractions and Diſturbances of a married Life are owing to the Indiſcretion and Folly of diſobedient Wives.*

Now if this Gentleman has ſpent the time paſt of his Life in making theſe Obſervations, he may have made a great many in his time, and deſerves the name of the *New Obſervator:* and then no wonder, having been otherwiſe employ'd, that his Lucubrations produce ſuch Sermons as this

on

on ſo ſolemn an occaſion. I ſuppoſe in his Obſervations he always happen'd to have the Women on that ſide he could ſee cleareſt, and either knew not or wink'd at the Mens Miſmanagements. But ſuppoſe it were true that his Obſervations had furniſh'd him with few or none of the Mens Faults, it dos not follow that no ones Obſervation elſe has.

However he has an unqueſtionable Argument in ſtore, which is this: *I ſhall not ſcruple to affirm* (ſays he) *that the number of bad Huſbands, which their Wives have made ſo, is greater by far than the number of thoſe whom their Wives have found ſo.* Under which Head he is to be plac'd I need not determine. I had heard indeed before of a very ſhort way of proving things, and that is by *ſtrong Affirmation:* And this is an Argument ſo ready at hand, that it has been his inacceſſible Refuge in ſeveral places throughout the Book. Yet I think here he has paſs'd an *Act of Oblivion* upon himſelf, and has forgot that he uſes this very Argument of *ſtrong Affirmation* in a thing quite contrary to this, when he ſays of *Eve*'s Daughters, or Women in general, that *if they will have Husbands, and have them good, they muſt take a great deal of Care and Pains to make 'em ſo.* P. 18. Therfore certainly they find them

them very bad if they muſt take ſo much pains to make them good: And yet here he ſays, *the number of bad Husbands whom their Wives have found ſo is little or nothing compar'd with thoſe they make ſo.* But the Pages lying at a convenient diſtance from one another, and hoping it's like what ſort of Readers he was like to have, he might think no notice would be taken of it, or that none would peruſe the Book but thoſe that wanted ſenſe to diſcover the Miſtake. But I am willing to be more merciful to him than he is to us, and ſhall no further inſiſt on his Failings than to manifeſt that they are ſuch, and for our own Defence againſt a Man whoſe Arguments are like a two-edg'd Sword, and cut at once two contrary ways.

And therefore I paſs on to the fourth Reaſon, which is, *Becauſe the Love of a Huſband does very much depend upon the Obedience of a Wife.* P. 6. If by Obedience he means a ſervile Subjection, 'tis a very clear Argument, and will be very perſuaſive no doubt. But if he means only reaſonable and generous Compliance, ſuch as is produc'd by the noble and reſiſtleſs Charms of mutual Love, I grant him 'tis true, *viz.* that the Love of a Husband very much depends on the Love of a Wife. But my Underſtanding

is not so far enlightened, as to see any reason in this why the Women should be teez'd, and the Men for ever escape. And here agen he hath another Paradox, and tells us that if the Wife becomes *pliant and yielding* (that is, becomes a good easy tractable Slave) *to her Husbands Desire, she then may do e'en what she pleases with him:* Which is as much as to say, If she be a perfect Slave, she may have her Liberty. I shall never be perswaded that such Gentlemen who desire the subjection of their Wives, and are willing to confine them to the treatment of Servants, have any great opinion of their Persons or their Liberty. And yet after all, this well-bred Gentleman, this Learned Doctor tells us, we are *more afraid than hurt*; and if we are, I am sure 'tis not owing to his Temper, his Wishes, nor his Discourse.

The 5*th* and the last Reason he names is this: *Because that all he pretends to is to lay our Duty before us.* Very well! But where the consequence is (supposing this be his true and upright Intention) I can't tell. It's true, I grant him, 'twould prove that we ought to hearken to it; but however, it does not offer any Reason why the other part should not be insisted on: for the selfsame Argument would bring the Men upon the stage. If he had but said, You Gentle-

men Husbands, I design to say nothing but *what's your Duty*; this would have been thought a very strange Argument why nothing should be said to us. But so it is, and away he goes with it, and tells us, as for good Wives, *The knowledg and practice of their Duty is so comfortable and pleasant to them, that they are not listed in the number of these Objectors.* And hereby he affirms, that 'tis impossible to be a good Wife, and yet object against the omission of the Mens part; which is a Mistake so gross that it may be felt. And in the midst of all this Goodness and Charity which this Gentleman here professes, he cannot forbear, but breaks out, and says that he wishes *where there is one good Wife, there were a thousand*; whereby he most uncharitably insinuates, that there is but one among a thousand good. So that if it be as he thinks and says, he has a very strong opinion of himself, to imagine that one single Sermon, with its *poor Endeavours* (as he expresseth it) can make so many bad Women good, when the number of the Bad, according to his Computation, is a thousand to one. These five Reasons he imagins to be so gross, solid, and thick, that he resolves to venture under their shelter in the face of his Female Adversaries: mighty Courage, and an Heroic Attempt! But whether I have

have not shot this massy fivefold Shield through and through, let the World judg, I mean the just and generous part of it, who have at least common sense, and a moderate portion of Ingenuity.

Having thus, like a Man of Valour, and one of the seven Champions, clear'd his way through all manner of Reasons, Arguments, Objections, Remonstrances, &c. he now again sets up his Standard with this Inscription: *That 'tis a Duty incumbent on all married Women to be extraordinary careful to please their Husbands.* I suppose the Phrase here is something extraordinary and significant; that Expression, *incumbent on married Women*, hath something in it, and he thought it perhaps very suitable to a Nuptial Occasion; and any one that considers with what an Emphasis he pronounc'd the word [*Incumbent*] will easily judg what sort of Metaphor he intended, and to what he made the Allusion. But however, for once, I shall think it a Duty *incumbent* on me to consider what he says to us, and follow him thro the whole set of Arguments that he has rang'd in order; and I promise to consider the force and strength of them, and not to conceal any part of it that I can discover. And here in the first place he says he shall *prove it by Reason and Argument*, which really are two excellent things when

they are well managed. 2*dly*. He promiſes *to ſhow how and which way* married Women muſt endeavour to pleaſe their Husbands (*how and which way*, two excellent Heads well explained.) 3*dly*, To make ſome *Improvement* of the whole, *i. e.* to make the beſt of a bad matter.

In the firſt place he comes to his *Reaſon and Argument*, the firſt of which is, *That Woman was made for the Comfort and Benefit of Man.* And if ſo, then 'tis to be granted that Woman anſwers the end of her Creation when ſhe does bring Comfort and Benefit to Man; and a very noble requital does Man make to her when he follows this Gentleman's Inſtructions. Now I own 'tis true that Woman was made for the Comfort and Benefit of Man: but I think it a much nobler Comfort to have a Companion, a Perſon in whom a Man can confide, to whom he can communicate his very Soul, and open his Breaſt and moſt inward Thoughts, than to have a Slave ſitting at his Footſtool, and trembling at every word that comes like Thunder and Lightning from the mouth of the domeſtic *Pharaoh*. An honourable and noble Companion was doubtleſs intended by the wiſe Creator. *It is not good that Man ſhould be alone, I will make him an help meet for him:* Certainly this is meant of a Creature that ſhould be

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a ſocial help, not a ſervile one. And the argument he takes from the Woman's being made for the profit of Man, is not ſo very ſtrong, if we conſider the ground upon which it depends, which is, that Man was created firſt. Now if it had ſo pleaſed the Eternal Father to have made the Woman firſt, then becauſe Man was made laſt, tho he be, as he thinks, the nobler Creature, yet by this Argument he had been to have taken *extraordinary* Care to pleaſe his Wife. Now there are ſome Divines that tell us, that in the frame of this lower World God proceeded from the leſs to the more perfect; and therefore, according to them, the Woman's being created laſt will not be a very great argument to debaſe the dignity of the Female Sex. If ſome of the Men do own this, 'tis the more likely to be true: The Great *Milton*, a very grave Author, brings in *Adam* thus ſpeaking to *Eve*, in his *Paradiſe Loſt*, lib. 9.

O faireſt of Creation! laſt and beſt
Of all God's Works ——————

'Tis granted the Woman was created for the Man, but we deny that this is any pretence to uſe the limited Power which Heaven has given him to the Unhappineſs and Ruin of a Creature that was made for him.

If the Scripture tells us, that tho the Beasts are made for Man, yet a good Man is merciful to his Beast; much more regard is there to be had of a nobler Creature, which tho inferior in Brutal Strength of Body, yet in Strength and Beauty of Reason (when cultivated) equals the superior Sex. It's true, a Woman that abridges her Husband of his reasonable Authority, and has Impudence enough to put on the Breeches, does certainly pervert the end of her Creation; and such, without any Defence, I leave to the Mercy of this Gentleman, and the Discipline their Husbands think fit to exercise upon them.

Tho Women are for the Comfort and Benefit of Men, yet that's no reason why they should be their most obedient Slaves and Vassals. I suppose the Author will grant that Men are to be for the *Comfort and Benefit* of Women; and yet the consequence will not be allow'd, that therefore Man is to *cast this way, and that way, and every way, how to please his Wife.*

The 2*d* Argument he brings is, P. 12. *Because by the Woman's occasion the Man was ruined and undone.* 'Tis true both Sexes have reason to remember the first Apostacy from God with all imaginable regret; but I never heard or read that there was a particular Original Sin imputed to the Woman,

man, and another to the Man. I thought learned Men had held that Original Guilt was convey'd alike to both Sexes, however it be explain'd, which I pretend not to do, only following his Argument, which ſuppoſes the Imputation of original Sin. And certainly it muſt be granted that *Adam* was guilty of a very great Crime, to hearken to a Woman more than his God, and let go his Innocence upon the word of a guilty Creature. And if it be true, as ſome of the *Divines* tell us, that the Woman was created with leſs noble Faculties of Mind, weaker Judgment, and duller Thoughts, no wonder that ſhe was more obnoxious to the Tempter, and that ſhe fell firſt of all: He that, according to them, had the greater Strength, muſt of conſequence ſtand longer. But, according to this Argument driven home, all the barbarous Actions, Wickedneſs and Rebellion committed in former Ages, muſt be imputed to this Age; and they muſt ſuffer for it. So that I don't argue for our Mother *Eve* to defend her Tranſgreſſion, but to ſhow the unreaſonableneſs of the Inference from it. All the other Sex ſprang from her as well as we, and are therefore, I think, equally guilty of her Tranſgreſſion; and I would be glad to ſee any one ſtrongly prove, that becauſe we are of the ſame Sex, therefore

that Sin is imputed to us more than the Men. Besides this, I think 'tis beyond doubt, that tho the Woman had retained her Innocence, yet it had not been impossible for the Man to have transgressed: for tho he was a happy Creature; yet not being immutable, but left to himself and the Power he had given him from Heaven, he might have fallen singly, and by himself. All this, I think, something lessens the force of the Argument; and it has not so sharp an edg as our Adversary would threaten us with. And as to that

1 Tim. 2. 14. place he quotes out of *Timothy*, I think there the Apostle speaks of Womens learning in silence and subjection, and not usurping Authority over the Man. This they'l own to be their Duty; for they are not ambitious of the Revenues of the Church, nor envy any Man the Glory, especially of such Sermons as this I am now considering. However, since it hath pleased God so far to repair the honour of our Sex, as to send a Saviour into the World by the means of a Woman, methinks that should more than recompense for the consequences of the other, since we are told that the Happiness we are advanced to by the second *Adam*, is much more great and certain than that which the first possessed. If God hath so far par-

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don'd the fatal Tranſgreſſion of the Woman, it looks a little too bold and revengeful for Man to pretend not to do it, but to exact ſo many unreaſonable things on this pretence. Nay a late learned Man, whom I ſuppoſe the Author honours, has on the Verſe following in *Timothy*, theſe words, *viz.* That by a Woman a Saviour came into the World, which is ſome *reparation of the Honor of the Sex.* Now this coming from a Man, and one that was known not to be biaſs'd by any Paſſion for Women, it is the more noted and ſingular a Confeſſion.

Then he tells us that God impos'd this Task upon her as a Puniſhment for ſeducing her Husband. (Very true!) *And thy Deſire ſhall be to thy Husband, and he ſhall rule over thee:* Gen.3.16. And the Comment on this is very admirable indeed: Wherein is implied, ſays he, *not only Subjection to him in obeying his Commands, but it reacheth farther to the bringing under unto him the very Deſires of her Heart to be regulated by him ſo far, that it ſhould not be lawful for her to will or deſire what ſhe her ſelf liked, but only what her Husband ſhould approve and allow.* P.13. I ſuppoſe this good Gentleman believes that theſe words contain part of the Curſe for the Primitive Treſpaſs; and by conſequence he thinks it the Duty of a Man to execute the Curſe of God upon his Wife. But let us

try

try the Conſequence which he makes, and ſee if the Thred of the Argument is not ſtretch'd very far. Suppoſe that be the meaning of the words, that our Sex ſhall have an univerſal deſire to theirs (tho I believe if they were all ſuch obliging Sparks as the Author, 'twould cure them of their Paſſion quickly) yet it no way follows (with ſubmiſſion to the ruling Judgment of the Men) that therefore it ſhall not be lawful for her to will or deſire any thing but what her Husband approves of; I think in ſome caſes 'tis an Impoſſibility. Let it be granted that 'tis the part of a Woman, being the weaker Veſſel, to ſubmit and learn as well as ſhe can the hard Leſſon of *Paſſive Obedience*; yet I defy the meekeſt Woman in the World, if ſhe meets with an unreaſonable, imperious, domineering, inſolent Creature, I defy ſuch a Lady with all her Virtue and Patience to forbear *wiſhing* at leaſt it were otherwiſe: No, ſhe muſt not, our Author tells us, never groan, never ſigh for a happy deliverance from her hated Chains. To uſe the ſame Phraſe, ſuppoſe, I ſay, my Deſire is towards my Friend, does it therefore follow that I muſt neceſſarily wiſh nothing whatever till I know 'tis agreeable to her Humors? But by virtue of his Office, this Gentleman I ſee can interpret *this way, and that way, and every way.* 'Tis

'Tis to be consider'd upon this Head, that whatever was pronounc'd in general then, can't be applied to every individual now. For instance (with modesty be it spoken) the Curse of Child-birth, which God may be thought to have denounc'd on the whole Sex, we are told some entire Nations have escap'd, as the Great *Montaign* tells us in his Essays (I think) *Liv.* 1. *ch.* 14. And with like force of Reason might it be concluded, that because God hath curs'd the Ground, and said it shall bring forth *Briars and Thorns*, therefore it is utterly unlawful to root them out, and sinful to possess any Ground but what is overgrown with them. The Country People would quickly discern the force of such Reasoning in spite of all their Duties. So that tho we grant this to be the true sense of the place, yet it does not follow that the very Desires, and every Desire of the Heart of a Woman, must be according to the will and pleasure of the Man *this way, and that way, and every way.* But if I should meet this Gentleman out of the Pulpit, with his Hands tied behind him, and his Cane secur'd (that he might not use that method of Conviction which he thinks proper for a Woman) I would humbly presume to tell him there is a far other meaning of the place, and that not a late Fancy, but a very antient Translation.

The LXX (and they were all of his own Sex) take it thus, and thy *Refuge or Recourse* [ἀπεγοφὴ] *shall be to thy Husband*; he shall be thy Refuge in Dangers. This old *Egyptian* Translation no question he knew well enough; and I suppose some will make bold to think it more easy and natural than the forc'd Construction, and unconscionable meaning he puts upon the words. Methinks it should suffice that the Women don't contradict their Lords and Masters, that they tamely submit, and bear with Patience what is impos'd on them: No, unless they are enamour'd of their Miseries, and the very Desires of their Hearts brought under, and in subjection, they are threaten'd in our Author's Preface with Judgment, and Damnation. This is a Tyranny, I think, that extends farther than the most absolute Monarchs in the World; for if they can but fill their Gallies with Slaves, and chain them fast to the Oar, they seldom have so large a Conscience to expect they should take any great pleasure in their present Condition, and that the very *Desires of their Hearts* should strike an Harmony with the clattering Music of their Fetters. Certainly, he said very true when he told us that Women were of *weak Abilities to learn*, as they must needs have so hard and impossible a Task.

After

After all this he acknowledges in plain words, that *ſince the Fall, Man is grown more humorſom and hard to be pleas'd*, which (tho he feelingly knows it) he would never have own'd, if he had not deſign'd to make even that an Argument againſt us: for, ſays he, *'tis not the Woman's pleading that her Husband is hard to be pleaſed that will excuſe her*; no, tho it be impoſſible for an incarnate Angel to bring him into a good Humor, and cure him of his Frowardneſs. And if the impoſſibility of a thing be not an excuſe, I know not what is; yet I ſuppoſe there are ſome Inſtances to be given of ſuch Tempers. This may, he ſays, be a *Memento to her of her original Guilt*; and why may not the Humors, and unſufferable Paſſions of ſome Men be a *Memento* to them of theirs too? But however he is reſolv'd to advance an unheard-of Notion, That the ill Humors of ſome Men, and the difficulty of pleaſing them, is a Motive to the Women to endeavour to pleaſe them; a very ſtrong Motive no doubt! and 'tis very ſtrange he recommends it to the World unleſs he has found it a mighty Obligation to Obedience in his own virtuous Conſort. This is a very fine touch indeed: If Moroſeneſs and Ill-humor be a very good and great Motive to Obedience, then the higher degree of it the greater Motive; and ſo the

the more barbarous and cruel any Husband is, the more a Woman ought to respect, and love, and rejoice in him. Precious Doctrine no doubt! and easily believ'd by every one who has once cast off those foolish things call'd Liberty, Reason, and common Sense. What he says of the happy Temper and charming Soveraignty of *Adam*, and the good humor the first and best Husband was always in, seems only mention'd with a spiteful design to grate upon the Minds of the tender Sex, and vex them with the comparison between what Man is now, and what he was then: for immediately he repeats it over again, *Man's Temper now is harsh and severe, and his Humors troublesom and tedious.* He seems here to speak in general, as if he either thought all Men furnish'd with those excellent Talents of Severity, and troublesom Humors (which if he has attain'd, I wish him much comfort in them) or else endeavour'd to infuse such into them. It looks a little uncharitable to his own Sex, among whom yet I hope he cannot find so many as he imagins whose Humors are so very troublesom and tedious, for there are some great and generous Minds that scorn to take pleasure in the Miseries of a poor feeble Woman: tho he is of another mind, and thinks that the necessity of using a *great deal of Art and Skill*, *Dili-*

Diligence and Industry, and various Methods in order to please a Husband, is a Truth experienced by most Women. P. 17. And then he falls a raking afresh in the sacred Ashes of his Mother *Eve* (whom we hope God has pardon'd, and so should he too) and tells us we *may thank her for it*; and that now, if any of her Daughters will have Husbands, and have them good, they must take a great deal of care and pains to make them so. But if I can persuade those poor tame Souls he talks of, such sort of Men shall enjoy their Humours by themselves, and all the Care and Pains he talks of shall be saved, and bestowed on something that better deserves it: for after their Care and Pains, they'l be nobly rewarded no doubt, and such Husbands will still say that all their Humors and Moroseness are little enough to make a poor Slave *perfect in her Lesson.*

The 3*d* Reason he gives is, *Because upon the doing or neglecting of this, the Happiness or Misery of a married Life does depend:* and what then? Because such a state of Life cannot be very happy, unless both endeavour to make it so, therefore the Woman must be a Slave, therefore her *Desires* must be brought under, that she must not *wish* for better usage; for that's his meaning, P. 13. and in that latitude I understand him all along, when he speaks of the Woman's

Duty

Duty to her Husband. And here for once (that he might not be guilty himself of any Complement to our Sex) he makes a Quotation, or at leaſt brings it out with a [*ſays one*] which will do as well, and tells us that the Women are indeed very bright and ſhining Creatures: *A good Wife ſhould be like a Mirror* (a wonderful Diſcovery, that a Woman ſhould be ſo exactly like a Looking-glaſs!) But mark the Deſign of it in the following words; *Which has no Image of its own, but receives its Stamp and Image from the Face that looks into it.* Now by this rule, whenever 'tis a frowning, peeviſh, fretful, ſtormy Face, that looks into this Glaſs, the Mirrour muſt ſend back the very ſame agen, or elſe 'twill be a falſe Glaſs. She muſt, he ſays, *rejoice when he rejoices* (ay moſt certainly, tho it be in abuſing her, and doing all he can to make her Life a Torment to her, tho it be in careſſing her Rival before her Face) *and grieve and be troubled when he is offended and vexed.* No doubt on't, he is here in the right; the moſt patient Woman in the World would grieve, and be troubled, when ſome Men are offended and vexed: So that 'tis plain he would never have paſſed this Complement of a Looking-glaſs on us, if he had not intended it as an Argument for, or at leaſt Illuſtration of our Miſery. But now

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he begins to recollect ſome of his former Courtſhip and Gallantry, and tells us a very fair Story indeed, that if we will follow his advice, we ſhould obtain *e'en what we will of our Husbands*; *and that ſuch Wives would be ſooner tired in making their Requeſts than their Husbands in granting.* (Dear, Tender, Charming Sir!) But here I ſhrewdly ſuſpect, to ſolve this, it muſt be remembred, that the Women he means that endeavour, in his *extraordinary* ſenſe, to pleaſe their Husbands, will not dare to make any requeſt, but ſuch as they know before-hand are according to their Husbands minds; no, their very Deſires muſt be in ſubjection, and ſo there is no great danger of their Husbands tyring with granting their Requeſts, when according to him the Women muſt not deſire to form one Petition to their Husbands. By this Interpretation that he has helpt me to, we may eaſily judg of his meaning in all thoſe kind Expreſſions which he hath upon this occaſion. The reſt of this Head he ſpends in the deſcription of a compleat *Billingſgate*, and here he fights with the Wind; for every one, of any ſober Reaſon or handſom Education, will ſcorn to ſpend ſuch Language on a good Husband, and on a bad one 'tis to no purpoſe: and if this Gentleman has lived where there are ſo many Examples of this kind, let him petition the Government for an augmentation of Ducking-ſtools, and let him ſolace himſelf, and quench

his Rage with ſeeing the watry Puniſhment executed upon them; and I know none will reſcue the Offenders out of his hands.

I heartily pity the poor Gentleman he mentions, p. 22. who had ſo very tender a Heart, that the Breath of a Woman ſhatter'd it in pieces; and indeed he has done very well to leave his Memory to Poſterity, ſince in this Iron Age there are few examples of ſo tender Spirits as to be capable of ſuch dreadful execution from the Tongue of a Woman. He would make the World believe that moſt of our Sex are very *Mother Damnables*, and always ringing the Bells backwards in their Husbands ears, *P. 6.* But the Gentleman he mentions was doubtleſs a man of a very tender and delicate Compoſition, ſuch as is not now a-days to be found.

He gives a very pleaſant reaſon why an undutiful Wife is ſo very terrible a thing, p. 23. Becauſe *all Evils, as Elements, are moſt troubleſom out of their proper places, as Profaneneſs in Miniſters, Injuſtice in Judges, and Diſcomfort in a Wife.* Now this way of talking ſeems to imply, that Profaneneſs and Injuſtice in ſome perſons look very well, and are in their *proper places*; by which what he intends is beyond my weak Ability to learn. If his meaning be good, I am ſure his utterance and expreſſion are not very proper here; but however, 'twas done with an upright Intention, and a Deſign to bring down the *Deſires* of all Womens

mens hearts into ſubjection to the *high and mighty Sex.*

As to the Proverb of *Solomon* he quotes, there is no doubt of the truth of it, nor his Comment upon it; but really I can ſee no great Piety nor Ingenuity in that Sentence he has from his *Pious* and *Ingenious Author*, *That 'tis a hundred pities the Tongues of ſuch Shrows had not as many Bliſters as their Jaws have Teeth; and 'tis never better with their Husbands than when they are hoarſe.* If this be not *Billingſgate* of the coarſeſt Alloy, I know not what is; only coming from the Pulpit, 'tis ſanctified, and becomes a very Pious and Ingenious Saying. What he ſays in the concluſion of this part of his Diſcourſe, that a clamorous and turbulent Wife, that ſpits Paſſion and Poiſon, is a Torment to her ſelf and her Husband, is a moſt undoubted Truth, and they are juſtly Self-Tormentors: only this I muſt add, that I think there needs no farther Torment for a Woman, than only being oblig'd, on pain of Damnation, to bring under her very *Deſires* to the unaccountable Humours of a wild and giddy Fop, who becomes more inſolent by Submiſſion, and grows more intolerable by being born with.

Thus I have followed this courteous Gentleman thro all the pleaſant Paths he hath here laid down for us. The next thing he tells us, is, how and which way married Women ſhould endeavour to pleaſe their Husbands? And here he pitches on three very Canonical

Heads, *Love, honour, and obey:* And tells us a very learned Story, that he hath heard ſome Women ſay, They never would nor did repeat the ſacred Words; and that if he had been to officiate, he would have kept them to the Text, or made them lie alone all their Days, to their unſpeakable Terror and Afrightment. This is a fine Period to be delivered from the Pulpit; but being ſet off with a vehement Accent and a very earneſt Delivery, it paſſed no doubt very well, and mightily affected the Auditory. I am not about to quarrel with the Compilers of the Liturgy, only I ſhall take notice, that they were *Men* who had a hand in it, and by conſequence would not omit the binding our Sex as faſt as poſſible: But 'tis alſo to be obſerved, that thoſe words [*with my Body I thee worſhip*] if they have any meaning in them, can never be applied to ſuch a ſort of Creature as is a Slave, tho our Author ſhould caſt in his mind *this way, and that way, and every way*, to pervert the ſenſe of them.

He tells us, that every married Woman, in order to pleaſe her Husband, ought to love him. A notable Diſcovery! and who ever doubted or denied it? But however, a Man muſt be a perſon of extraordinary Merit, all Love and Kindneſs, and a thouſand good Properties, to bring a Woman to that extravagant height of Paſſion, as to be contented nd pleas'd, tho *all the World beſides were annihilated.*

nihilated. P. 28. And he ſeems to ſuggeſt ſome odd unlucky thing or other in this Matrimony, which gives a very ſtrong Temptation to the poor Ladies to be diſcontented as ſoon as ever they come under the Yoke; and accordingly he ſays, by all means a Woman, *newly married eſpecially*, is to avoid all occaſion of Difference with her Husband; and to this purpoſe makes a very grave and learned Citation out of *Plutarch*, for the edification of the Auditory, concerning his acquaintance with the antient Fathers; for ſo, it may be, he ſuppoſes, that at leaſt we poor ignorant Souls do think and know no better. Now by his preſſing ſo obvious and unconteſted a Matter with ſuch vehemence, it looks as if he had a mind to repreſent us as a Generation of Vipers, that, as ſoon as ever any charitable Man is ſo kind as to lodg us poor willing Creatures in his Boſom, immediatly ſting him to death.

Then he breaks out into the moſt ſcurrilous and ungenteel Language imaginable (*P.* 30, & 31.) and tells the World that young Women before Marriage do all they can to engage the Affections of a Husband; ſo that in their Looks, Dreſs, and Behavior, you may read *Come love me.* Very coming and eaſy Creatures! Certainly if they were ſo very willing, abundance of little arts which the Men uſe, might very well be ſpared. 'Tis very eaſy for any Knight-Errant to fancy himſelf happy, and that ſome great Lady loves

him moſt deſperately, if ſhe is but civil in her behavior, cleanly in her dreſs, and has an air of Candor; eſpecially if ſhe happens to ſmile, tho it be at his Follies. And according to this rule, the Author ſhould have made a more civil return to the Sex; for I doubt not but he has read *Come love me*, many a time, if this does expreſs it. But is it not the Vanity of the Men that makes the Women (if any of them are ſo vain) to uſe thoſe petty Arts he here ſets down? I hope this Gentleman does not ſpeak by experience, when he ſays, that as ſoon as ever they are married, their pleaſant Looks are turned into *Frowns*, and the Neatneſs of their Dreſs into *Sluttery*, &c. Notwithſtanding all this, there are ſome Ladies not ſo very eaſy of acceſs, but hold out deſperatly againſt all the arts of the undermining Sex, and the puling Lovers cannot ſpell *Come love me*, till they have given ſome very remarkable proofs of their Integrity; which, if they prove afterwards to be but Shams, are no very contemptible Temptations to the new-married Woman to blot out the Impreſſions of undeſerved Love, which Hypocriſy only had made in her Heart.

But in my Obſervation (for let me bring that as an Argument as well as he does his) I have found very few, if any Women, who have had obliging and *reſpectful* Husbands (for that's his own Phraſe *P.* 20.) that have begun firſt to withdraw their Affections, as ſome have done,

done, no queſtion, who by the undiſcoverable Arts of deſigning Men have been betray'd, and afterwards ſlighted to the utmoſt degree. But it becomes thoſe who are guilty themſelves, to talk at this huffing rate, and ſilence all Complaints by the impudent Accuſations they bring againſt thoſe they injure. Thus he talks and raves, like one that has forgotten common Civility, and the generous Education of the Men of his Coat, and concludes this Head with a very *wooden Simile*, for the Inſtruction and Edification of all well-meaning Carpenters and Joyners, viz. *That when two Boards are firſt glued together, a ſmall matter will looſen them* (eſpecially ſuch a confounded Jog as the Author gives us) *but if carefully lookt to till they are well faſtened, and the Glue be hardened, 'twill not be an eaſy matter to diſjoint or ſever them.* A moſt inſtructing Similitude! and the truth of which hath been confirm'd by very many Witneſſes of good credit, as they are ready to atteſt. Either the Auditory he preached this to were perſons of very wooden Underſtandings, or elſe they were in danger of apprehending the Compariſon to be very much akin to the Author.

Then he tells us, Married Women are to pleaſe their Husbands *by honouring them* (by all means, Honour to whom Honour is due.) But I think he goes a little too far when he makes it a Woman's duty to lie like a Spaniel at her Husband's feet, and ſuffer her ſelf very

civilly to be trampled on. This he intimates by the authentic ſtory of the *Perſian* Ladies, who had the *ſimilitude of a Foot worn on the top of their Coronets*, P. 34. and by the bold and inſolent Comment he makes on it. Now this you know is a moſt clear and *oriental* Argument, and proves juſt as much as the ſtrongeſt *Hieroglyphics* of *Egypt*. Is it impos'd on them, or do they wear it willingly? If the former, where's the Virtue? If the latter, I can hardly think it proves what he would perſuade us, unleſs the Gentlemen of *Perſia* are very obliging indeed. Here again we ſee very clearly what this Gentleman would be at: A Woman, when once ſhe is enter'd within the Grates, and the Parſon has turn'd the Key upon her, is no longer to look on her ſelf as a Companion, but the higheſt place ſhe can expect is to be trodden under foot. This is the height of Glory, this is the Advancement our Sex is to meet with, if all Men were of ſuch wonderful Temper, and noble Principles, as this our truſty and well-beloved Friend is. And under this Head he confeſſes ſomething (in my opinion) not much to his deſign; for, ſays he, the Apoſtle calls the Woman the *Glory of the Man*, becauſe 'tis an high Honour to him that ſo *excellent a Creature as a Woman* ſhould be his Inferior. But if a Woman, according to this honeſt Confeſſion, be ſo excellent a Creature, then hence I think it may very fairly be infer'd, that ſome acknowledg-

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ment is due to a Woman when ſhe condeſcends to make her ſelf inferior to any of them. And can it be the Glory of a Man to trample upon, and enſlave, and render the Life of ſuch an excellent Creature as miſerable as he can? And here he inſinuates that we take a great deal of freedom in our Thoughts. Certainly if we had not freedom there, we were very Slaves, and even that he would abridg us of (not that I think a Woman may harbor any wicked thoughts of her Lord and Maſter:) But 'tis very hard, and a ſtrange Doctrine indeed, that they muſt not be allow'd to have contemptible thoughts, no not of Perſons and Things that are in themſelves contemptible to the laſt degree. The Inſtance of *Michal* is quite another caſe, for there was the buſineſs of Religion in it, ſhe deſpiſed *David* 'tis like for putting on the Linen Ephod, and ſubmitting to meddle with ſacred things as he did. However, if any of the Husbands are ſuch brave and generous Men, of ſuch obliging Principles, and ſuch mighty Charms as *David* had, I think their Wives will find it a very difficult matter ſo much as to deſpiſe them in their Hearts. Reverence and Love are not things infus'd into our Breaſts by hard Words, high Menaces, and huffing Language; that dear and tender Eſteem is won by the Charms of an agreeable Temper, the Inſtances of a noble Generoſity, and thoſe other powerful things which 'tis impoſſible to reſiſt,

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and which will always ſecure Honor and Reverence from very Strangers, much more in thoſe who have the happineſs of ſo intimate a Relation.

Then, he tells us, beſides this internal there muſt be an external Honor; and that a Woman muſt uſe thoſe *Titles which may expreſs the Dignity and Excellency of her Husband's Perſon.* But ſuppoſe a poor Lady ſhould meet with a Spark that is not at all *dignified or diſtinguiſh'd* from the common herd of Mankind, that hath no Virtue, no Excellency to be commended for, that is of a baſe, ungenerous and ſordid Spirit; yes, ſhe muſt give him thoſe Titles which may beſpeak the Dignity and Excellence of his Perſon, *i. e.* ſhe muſt banter him to his face, and provoke every one to reflect upon his real faults by attempting to cover them with the vain Names of imaginary Dignity. He brings the Example of *Sarah* calling *Abraham* Lord. But it muſt be conſider'd that *Abraham* was indeed a great Man, and rich; and that it would look a little odd for a Man of low degree to be greeted, *My Lord, Your Lordſhip's moſt obedient Servant*, &c. by his Lady in a blew Apron, or a high-crown'd Hat. And by the way, he has loſt a moſt admirable Argument (which runs thus, according to the way of arguing by the *Perſian* Shoo) in *England* the Women many of them (in that part however where he is) wear the ſimilitude of a Steeple on their Heads,

Heads, implying by the like Conſequence, that Churchmen are peculiarly privileged to lord it over their Wives. This would have been a home thruſt, and moſt pertinent to the matter in hand, for 'twould have inveſted his Brother Dear (whom he then married) with full Power and Authority to trample upon, and lead captive the deluded Siſter. But to return from this Digreſſion (which I have made only to let him ſee wherein he has fail'd) 'tis to be conſider'd that the Apoſtles might injoyn more than ordinary Submiſſion in the Primitive Times, that ſo by their humble Carriage they might charm their Husbands into a love of Chriſtianity. *What knoweſt thou, O Wife, whether thou ſhalt ſave thy Huſband?* ſays St. *Paul*, 1 Cor. 7. 16. But I ſhall never believe they deſign'd ſuch a Government for the Men as this Gentleman and his Followers would fain erect.

Then he bitterly inveighs againſt one of the moſt innocent things in the World, at Womens calling their Husbands by their *Chriſtian Names*, and their uſing familiar terms one to another. This is certainly the effect of Tenderneſs and Freedom, which will baniſh all the names of haughty Diſtance and ſervile Subjection. And his Conſequence is very harſh, and diſingenuous, that therefore they *eſteem them but as their Servants* becauſe they uſe ſuch familiar Titles; and complains bitterly that ſome will call them by the ſolemn

lemn Names of *Fool*, *Sloven*, *Clown*, *Sot*, &c. I hope he never gives his Lady any occaſion to beſtow any of theſe venerable Titles upon his Worſhip. But what if ſo ſtrange a thing ſhould happen that a Man ſhould be really a Fool, muſt a Woman call him *Solomon?* If he be a Sloven, or a Clown, or a Sot, muſt ſhe cry him up for a ſpruce, genteel, ſenſible, and temperate Man? Yes! ſhe muſt give him thoſe Titles that do imply the *Dignity and Excellence of his Perſon*, which in ſome Men I am ſure the Titles of Clown and Sot do fully expreſs. They may modeſtly remember the Infirmities of their Husbands, and yet not uſurp their Authority, tho they forget the Title of Lord and Maſter.

Now (that I may give one bold ſtroke for once) to prove that 'tis not always ſuch an unpardonable Crime for a Woman to call her Husband by an ungrateful Name, on ſome juſt, great, and neceſſary occaſion, I ſhall produce him an Inſtance very ſutable to a Man of his Profeſſion, and that is of an *Abigail*. *Nabal* was a fooliſh Churl; now according to this Mr. *Crape*, his Wife *Abigail* muſt give him the Titles ſutable to the *Dignity and Excellence of his Perſon*, which we find ſhe does: Her words to *David* are, *Let not my Lord, I pray thee, regard this Man of* Belial, *even* Nabal: *for as is his Name, ſo is he*; Nabal *is his Name, and Folly is with him:* 1 Sam. 25. 25. Hence (with ſubmiſſion) I infer, that if an

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Abigal does meet with a *Nabal*, a Man of *Belial*, a *Fool*, a *Sot*, 'tis not in all caſes an unpardonable Sin to call him ſo; not that a bad Man's failings are to be inſiſted on upon every occaſion, tho a modeſt repetition of them be ſometimes neceſſary, as in this caſe, for Self-preſervation, which old-faſhion'd Principle this modiſh Gentleman would fain have us caſt away for ever and ever. So that 'tis hence very plain, that as the Scripture hath recorded ſome Inſtances of the profound, and deſerv'd Reſpect that Men of noble Minds have obtain'd from their Wives; ſo on the other hand, where Husbands deſerve ſuch untoward Names as this Gentleman complains of, 'tis ſomething difficult to conceive how the Women of moderate Conſciences can heartily attribute to them Titles which imply ſome mighty Excellence they never once had the leaſt ſhadow of in their Lives. Nor is there any thing formidable in that Reaſon he gives, *viz.* for fear leſt the Man ſhould come under the *Diſcipline of the Apron*, which either he is not, or elſe (as I am inform'd) his Governeſs was a great way off when he deliver'd this Diſcourſe. If he be under ſuch Diſcipline, he has doubtleſs had many a ſevere Curtain-Lecture for it ſince; tho moſt are of opinion that he is in very little Terror on that account. Theſe comfortable, and eaſy things he has been inſiſting on, will, he tells us, facilitate the

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Third Duty, which is to *obey them*, (which I confeſs is due to them that deſerve to command) and here he does make a bold ſtroke at once, and tells us, that Subjection and Obedience unto Husbands is required *as peremptorily as unto Chriſt himſelf*, P. 40. I thought the Authority of Husbands had been at leaſt one degree inferior to the Authority of Chriſt; but ſee whither a hot Brain, and inſulting Temper will lead Men. The Authority of Husbands is as peremptorily aſſerted as the Authority of Chriſt! what elſe can be the meaning of it? A little more Modeſty would have helpt him to another Interpretation of that place, *Submit your ſelves to your Huſbands as unto the Lord*; Eph. 5. 22. Who does not ſee that 'tis meant ſo far as the Laws of Heaven require it, and in obedience to the Commands of Chriſt? So that if the Authority of Husbands be limited, and that of Chriſt not, I think Obedience is not requir'd ſo abſolutely and peremptorily as to Chriſt himſelf; which he ſeems to be apprehenſive of, and ſo drops the *Jus Divinum*, and very prudently owns that a Man is to go no farther than what comes within the compaſs of his Authority to command: *P.* 41. And here he ſays, that nothing but what is *contradictory to God's Laws, or impoſſible in it ſelf, is excluded from the compaſs of a Husband's Authority.* A goodly Dominion certainly! for according to this Rule, a Woman (if a Huſ-

Husband pleaſes) is bound to do a thouſand fooliſh and ridiculous things. If it be his Will and Pleaſure, his Houſe muſt be her Priſon all the days of her Life, ſhe muſt never ſpeak a word but to him, ſhe muſt never eat but what he leaves, and the Dogs and ſhe may ſcramble for the Bones; or ſhe may be oblig'd to carry his Cloak after him when he goes abroad, and ſave the charge of a Groom by taking care of and rubbing down his Horſe; and then upon the leaſt diſguſt, ſhe may be oblig'd to go barefoot twenty or thirty Miles to ſome eminent Wood, and thence cut and lug home a bundle of ſticks, each of which may be made uſe of as a *Paſtoral Staff* to diſcipline her Bones withal. Theſe, and a multitude of other cruel and ridiculous things a Woman may be oblig'd to, becauſe they are not impoſſible. If it be reply'd that theſe things, when impos'd, are contrary to the Divine Law; 'Tis all we deſire to be granted. Then he tells us, that for a Woman to obey in what ſhe thinks fit, falls *infinitely ſhort of the Apoſtle's Intent*; P. 43. Whence again 'tis plain that he means (as any one may gueſs) that a Husband's Authority is unlimited, and infinite; for that muſt be infinite which another thing falls *infinitely ſhort of*; tho juſt before he had ſet limits to this boundleſs Authority. Then he ſeems to tell us, that Ignorance is the Mother of all this *Female Devotion*, that a Woman muſt not

not uſe her Reaſon ſo far as to judg of the Laws that are pronounc'd to her: No! muſt obey by implicit Faith. This indeed, as he confeſſes, *ſeems difficult on the firſt view*, (and I dare ſay 'twill not ſeem eaſy on a ſecond) yet for their comfort he tells them that this in conjunction with the two former will be very eaſy and pleaſant, and *will or ſhould be ſufficient to pleaſe their Husbands*; P. 44. Ay good Sir! no doubt on't, unleſs they are Men that fall infinitely ſhort of the leaſt ſhare of Reaſon, Conſcience and Humanity.

And here at laſt he tells us that he'll diſpenſe with the *Perſian* Shoo, provided we will but once bring it in faſhion to wear Ribbons on our Heads, with a *Love, Honour, and Obey* woven into them. An excellent Invention, and for which (when it obtains) he will doubtleſs be mention'd with Honour to Poſterity, as every one ought to be that invents any thing extraordinary.

Now he comes to the Improvement of the whole matter; and, firſt, he applies himſelf to the *ſingle Men, and the unmarried*, and tells them what a fine time they'll have on't when they can perſuade any willing Creatures to ſubmit to their Yoke, and become their Servants for ever. And here he runs out againſt *the wild and extravagant Inclinations* of the Women, and what thoſe Inclinations are may be gueſs'd from his Diſcourſe all along. There is indeed a very ſtrong Inclination

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in us for the preſervation of thoſe things call'd Reaſon, and the Liberty of Rational Creatures; which wild and extravagant Humour this Gentleman would by all means have timely corrected as a thing that is altogether inconſiſtent with his moſt exalted Notions, and pious Deſign: Yet in the mean time, I leave the World to judg whether he has not given an infinite ſcope to the moſt wild and exorbitant Inclinations of ſome Men, tho, as he ſays, they can *learn to command faſt enough.*

In his cloſing Periods (where he addreſſes himſelf to the Married) he ſeems a little to tack about, and endeavors to roll up his bitter Pill in a few ſugar'd Sentences: and bids the Men remember *that our Duty is hard*, (moſt undoubtedly true, according to his Deſcription of it) *our Frailty great*, and therefore our Task muſt not be made more *difficult than neceſſity does require*, &c. *becauſe they are* (ſays he to the *He-yoke-fellows*) *a part of your ſelves.* This is certainly all very good. But if it be ſo, and this be a Man's Duty, then hence I collect, that a Man goes beyond his Bounds when he impoſes things unneceſſary, tho they be not impoſſible; which does not much reſemble what he has told us, that nothing but vitious or impoſſible things are excluded from the compaſs (or the enchanted Circle) *of a Husband's Authority.* This makes me conclude that he would never

have once mentioned the Mens Duty, when he tells them,

They must bear with and pardon our Weakness;

And submit to many Inconveniences for our sakes;

And interpose between us and Dangers;

And endeavour to promote our spiritual Good and Welfare. (Indeed I have heard of a Roman Catholic who attempted to persuade a Protestant that Marriage was a Sacrament, because it did administer Grace; and being demanded what Grace, replied, the Grace of *Repentance.* Now in this sense the obliging Husbands that follow his Directions, may easily promote their Wives spiritual Good and Welfare; for I'll engage, that any Women of sense enough to distinguish between Liberty and Bondage, after they have been a while within the compass of such a Husbands Authority, shall attain to the perfect exercise of a most *true and unfeigned Repentance.*) But these Duties of the Men he would, I suppose, never have mentioned, if it had not been for the sake of a most surprizingly witty Jest, which he designed to break, and leave with us for the parting Blessing: It is this; That he *must forbear Enlargement* (he means on the Duty of Mankind) *lest by overlading the Memories of the Women, he should cause them to forget that Duty which hath been set before them.* He might very well have spared this Jest, with which he does conclude his

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pious and ingenious Diſcourſe; for no doubt the Women will not forget him in haſt, nor the Doctrine he has delivered, as he will certainly find, if ever he ſhould have any occaſion once more to attempt to perſuade any one of them to renew the Experiment how obliging and extraordinary a Husband he would prove.

Thus I have haſtily conſidered this extraordinary Piece, in which, I ſuppoſe, the Author takes abundance of Pleaſure and Satisfaction: But what could move him to vent ſuch high-flown ranting ſtuff as we find here, I cannot imagin. If the Parliament were all of his mind, we ſhould have the *Salique* Law eſtabliſht on this ſide the Water, tho he ſcarcely hoped ſo great an effect of his firſt Endeavors. But I ſuppoſe he was reſolved, ſince what he had hitherto publiſhed had not made him ſo famous as he deſerved, he would now do ſomething that ſhould for ever mark him to poſterity, and get him a Name, let it be what it will; as he that burnt the Temple of *Diana* at *Epheſus*, purely that the memory of the Fact might eternize his Name. Or perhaps, he ſo dearly loves his preſent Conſort, that he was reſolv'd, ſhould he loſe her, never once to think of another; and to that end and purpoſe, hath done ſomething to make it impoſſible for him to hope any other would ever ſmile upon him, or that he ſhould read *Come love me* in any of them. But

I know not what he will ſay to juſtify the Reverence of the Pulpit, after he has preached a Sermon calculated to ſpoil the Gravity, and debauch the Devotion of a Saint. Thoſe perſons that could refrain from a loud Laughter at many of his Periods, muſt have a greater degree of command over themſelves than the Author has. Had he reſolved to have talkt thus, the only time had been while he was ſlabbering the Sack-poſſet, or untying the Bride-woman's Garters: And it looks the more awkward, becauſe he has here and there mingled Gravity even to Terror, and ever now and then all the Levity and Buffoonery of one that harangues the People from a large wooden High-place at *Bartholomew* Fair; which in the Pulpit is not, I think, in its *proper place*. Such a Diſcourſe might have paſſed well enough in *Spain* or *Muſcovy* (where the Diſcipline of the Crab-tree is patiently ſuffer'd by the Women) and he loſt a mighty opportunity in not tranſporting himſelf with the *Czar*. But the miſchief on't is, that here in *England*, tho he has done his endeavor to make it no more the *Paradiſe of Women*, yet there are many of the Men ſo generous that they were aſhamed of his Deſign, and (as 'tis reported) earneſtly perſuaded him to let it die, and be buried in deſerved Oblivion; but certainly one poſſeſt of ſuch Notions is utterly beyond all advice.

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Notwithſtanding all the good he may think he has done by the preaching and publiſhing this learned Sermon, I ſuppoſe it will not be very hard to prove that he has done ſome miſchief by it: As, ſuppoſe he hath cauſed hereby ſeveral poor patient Creatures to be made *Muſcovites*, and to be cudgel'd two or three times a week more than uſually: Suppoſe he has inflam'd the domineering Temper, and heighten'd the inſulting Carriage of many a barbarous Husband. Why all this is nothing: They muſt thank their Mother *Eve* for it; tho in truth, if ſuch Principles as his had never come abroad in the World, they might have ſcap'd tolerably well for all *Mother Eve*.

But however, the poor diſtreſſed Lady, for whom this was preach'd, is doubtleſs very much edified by it. To come from *Your humble Servant, and Yours to Command, tho it be my Life*, &c. to the *Perſian* Shoo, and the new-faſhion'd *Motto*, was a vaſt change. From the melting Accents of a deſperate Lover, to the harſh Cadence of ſuch rugged Sentences, and ſuch threatning Pronouncements! From ſuch *Prayers* to ſuch *Preaching*, was a mighty Leap, and no doubt gave the poor tender Heart a moſt abominable Jolt.

'Tis very natural alſo, from this Diſcourſe, to obſerve the vaſt alteration there is in ſome men after they are ſure of their Game: Beforehand they'l do all the mean things in the World,

World, and afterwards all the ungrateful and disingenuous ones.

I am sure (whatever a Woman is antecedently obliged to) that when the Men shall promise and vow, when they shall protest by the most sacred things, that such shall be their Indulgence and Tenderness, as shall never give the least cause of Repentance; when they shall declare and swear to be for ever their Servants; they hereby oblige themselves before-hand to consider the Complaints that shall be made to them, if they are severe. So that in this sort of Tyranny, a Man not only violates common Justice, but his own Vows and Obligations. This Gentleman knows the vast difference between [*Bright and Transcendental Madam!*] and the *Persian* Shoo; between [*Yours to the Center of the Earth, and your Servant to the Antipodes*] and *know your Lord and Master.*

Now those that are of this absolute and unlimited Gentleman's mind, if they'l be generous and honest, ought to tell the Ladies they address, what sort of Life they are like to lead, what sort of Bonds they are to come under, what vast Authority must be exercised, and that the very Desires of their Hearts must be under Government Masculine; and if after all this they'l come under *Male-Administration*, and then complain, they are certainly the persons most concerned in the Author's Discourse, and ought to consider it,

and

and reap the benefit of it accordingly.

Thus I have caſt away a few leiſure hours on theſe Reflections which I have ventured to make, and done this Author an honour he could not expect: And being engaged in defence of the Sex, if he ſhall preach ſuch another Sermon, I hope ſome generous Gentleman or other will ſave me the trouble, and let the World ſee, that even among his own Sex, there are ſome who are not Partakers with him, but hate the mean and diſhonourable Deſign with which he was certainly big, when he uttered ſo ungenteel and unmanly a Diſcourſe.

F I N I S.